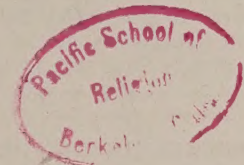


The American Friend

Old Series
Vol. XXXIX. No. 21

MAY 26, 1932

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God Send Us Men!

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MORE BIBLES IN BRAILLE FOR THE BLIND

During 1931 the number of volumes of embossed Scriptures distributed by the American Bible Society to the blind in the United States was nearly forty per cent greater than in any one of the ninety-seven years during which the Society has been providing Scriptures for persons denied the precious gift of sight. A total of 5,790 volumes was sent out in English, French, Spanish, German, Italian, and Portuguese. Requests for more than 600 additional volumes had to be temporarily delayed due to the exhaustion of the funds donated for this specific work. Abroad, the Japan Agency again rendered the largest service in distributing 544 volumes in Japanese Braille. The total of embossed volumes distributed since such work was begun in 1835 is now 101,864 in twenty-two languages and systems.

BROADCASTS IN INTEREST OF PROHIBITION

A radio broadcast, by means of which the truth of Prohibition and the liquor traffic—now too largely suppressed and distorted in the “wet” dailies—was launched May 19 by the American Business Men’s Prohibition Foundation over two well-known central western stations as follows: WLS—Thursdays, May 26 and June 2, 2:00 p. m., (345 M-870 Kilo), Central and Chicago daylight savings time. WMB—Tuesday, June 7, 7:45 to 8:00 p. m., (270 M-1080 Kilo), Central and Chicago daylight savings time. (Other dates will be announced later). These broadcasts are made possible through the cooperation of friends and it is hoped that by their means, the truth about Prohibition may be given to millions who would otherwise be deprived of the facts. Answers to liquor lies in current propaganda and news developments that call for immediate comment and interpretation to prevent wet misrepresentation, will be features of these broadcasts. Among the questions that will be answered in these initial programs are the following: “Would the farmer benefit by the repeal of prohibition? What takes the place of beer? How safe is the automobile if the driver is full of booze? Can’t a motor truck carry soft drinks as well as hard? If Prohibition is such a failure, what successful plan is to take its place? Which for America—a bottle of booze or a gallon of gas?” The foundation will be glad to receive word from radio listeners, giving their reaction to these broadcasts and would appreciate questions and inquiries for which answers are desired. Address Radio Department, Room 616, 7 South Dearborn Street, Chicago.

ZEALOUS FOR PROHIBITION SENTIMENT

Communities that have best known and most severely suffered from the evils of the liquor traffic are most strenuous in opposition to the return of the saloon or any form of legalized traffic in alcoholic beverages. St. Louis, Missouri, a one time city of big breweries and beer barons, knows these evils. While the city papers are wet and most of them openly advocate every phase of anti-prohibition sentiment, happily for the city and state at large there are strong forces ready to speak in opposition, and scarcely a wet statement is made in print that is not promptly answered. When the chamber of commerce published the poll of its members, the Baptist ministers’ conference issued a statement questioning their right to speak for the people of St. Louis and adjacent trade territory. Their words were factual and vigorous. The president of the American Educational Society, a resident of the city, called the statements in reference to the drinking of youth in schools and colleges a slander and denominated these

charges as careless generalities without specifications or substantiation. The W. C. T. U. in one of its regional conferences attended by two hundred out-of-town delegates and with more than five hundred persons at the noonday luncheon, said: “Political parties cannot afford to antagonize dry voters, who will not be stampeded to vote for wet or even moderately wet candidates on the ground of party exigency. One lesson should be sufficient, but if it is not, we will administer a second lesson. We demand and will have a dry president.”

TOO MUCH WITH US IS THE CIGARETTE

Engine of waste and loss and slow decline;
Pitiless siren, ardent to beguile;
Brazen intruder, deaf to all denial;
Parent of sallow cheek and wit supine—
What costly trophies deck thy reeking shrine,
Youth’s flower tossed upon thy mirky pile,
True courtesy estranged through manner vile,
Perverted taste obscuring God’s design—
Up! Out! Forsake these cloudy aisles! Frequent
The friendly road, the wood, the open air;
Sharing in feasts where health at ease reclines,
Sweet, wholesome joys through kindly nature lent;
Drink God’s pure gales beside the sea, or where
Katahdin rises king-like from his pines.

WILLIAM BACON EVANS.

Hammana, Syria.

OBSERVING CENTENNIAL OF THE TELEGRAPH

The centennial anniversary of the invention of the electric telegraph by Samuel F. B. Morse, which is being observed this month, has a special interest for the churches because of the deep religious character of the inventor. Every schoolboy knows that the first message sent by the telegraph was “What hath God wrought!” It is too little known that the message is a fitting summary of the inventor’s own philosophy of life. That he was an artist of distinction as well as an inventor is a fact with which most of our generation are not familiar. As a matter of fact, his life was divided into two productive periods, the first as a painter, the second as a scientific inventor. An achievement of a different kind in the field of art was his work in establishing our National Academy of Design on a firm footing. He became the first president of the Academy. While in Paris in 1831-1832, he first became alertly interested in the possibilities of telegraphy. In the spring of 1832, the first inspiration for the use of the electric spark and code to transmit messages through space came to him. Henceforth, in the face of obstacles that would have daunted a spirit less courageous, his field was to be science instead of art. For eight years he tried to raise adequate funds for experimentation. Finally Congress appropriated \$30,000 for the building of a telegraph line between Washington and Baltimore. It was over this line, that, in 1844, Morse sent the historic message, “What hath God wrought!” “The Letters and Journals of Samuel F. B. Morse,” edited by his son, makes it clear that one of the creative and sustaining influences in his life was his Christian faith. An almost child-like confidence in God, an implicit trust in the teaching of the Bible, and a grateful sense of a salvation that was his through Christ, are disclosed in many of his letters and diaries. Especially noteworthy is the evidence in his letters of an unshaken conviction that in God’s Providence he was destined to accomplish some great good for his fellow-men. That he did accomplish it is indisputable.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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God Send Us Men!

WHILE our nation is celebrating the bicentennial anniversary of the birth of its chief founder and first president, there is being observed in northern Europe the tercentenary anniversary of the death of one of the world's illustrious figures—Gustavus Adolphus of Sweden. Although to his heroic grandfather, Gustavus Vasa, would probably go the title, the Father of his Country, the memory of Adolphus is revered in his country very much as that of Washington is cherished in this. Both by his qualities of statesmanship and by his military prowess, he raised his small, poverty-stricken country to a position of commanding leadership in Europe. But this was not all. In person and in character, in his sympathy for the oppressed and in his religious devotion, he was a noble and an inspiring figure who lightens an altogether too bleak period of history.

Gustavus Adolphus was more than the hero king of Sweden. Otherwise, the mention of his name would mean little outside the confines of his own country, whose history is too little known. At the critical period in the development of Protestantism, when there was no Protestant Prince in Germany able to withstand the steady encroachments of the Catholic Emperor and the Catholic League, and the terrific onslaughts of their brilliant generals, Wallenstein and Tilly, the peerless Gustavus swept down from across the Baltic to throw himself and his loyal Swedes against the rising tide of Catholicism which threatened to sweep over northern Europe. In that dreary and devastating struggle known as the Thirty Years' War, the only chapter in which there appeared elements of the exalted and the heroic was written by Gustavus Adolphus and his hardy followers. As did Cromwell's Ironsides in England a little later, they went into battle with a prayer in their hearts and a hymn on their lips, never doubting that they were doing battle for the God of righteousness. And they were marvelously successful. This unknown champion and his unknown soldiers proved more than a match for the veteran armies of Europe and their distinguished leaders. The Imperial forces were defeated and routed and the Catholic tide was checked. It was thus that the name of Gustavus Adolphus became linked with that of Martin Luther. While one was the founder, the other was the defender of Protestantism.

When causes, however noble, are dependent upon the arbitrament of war, and however gallantly they

are championed, the issue is never settled. Once more the issue was joined in battle exactly three centuries ago this year. All day the struggle raged and again victory was with the Swedes. But out of the evening mists which enveloped the field of Lutzen there emerged a white charger, wounded and riderless, the empty saddle a silent announcement that the chivalrous champion had fallen. He had achieved his purpose in large part, so far as the political future of Protestant Europe was concerned. But with the death of this Christian knight of the North there died all that was noble in an ignoble war. From the conscientious and consecrated purpose of Gustavus Adolphus, the struggle descended to the plane of the sordid self-seeking of Wallenstein and of the crafty stratagems of Richelieu. While it is not ours to glorify military prowess or to overvalue its achievement, we admire this indomitable hero for the high-hearted courage and the nobility of spirit in which he faced the crisis of his day. Without condoning the religious wars of the past—or their spirit in the present—the world of Protestantism, as well as the people of Sweden, may well pause to do honor to the memory of this great and good man.

But in what spirit and for what purpose shall we thus do honor to our national heroes? We have been interested to find the question raised by Selma Lagerlof, distinguished Swedish novelist, who, in a recent article in the *London Observer*, writes of the tercentenary celebrations now under way in her country. She is naturally loyal to the memory of her illustrious countryman but confesses that she is "just a little apprehensive as to how the commemorations will go—as to whether they will be marked by the right kind of emotion." Her memory recurs, she explains, to the celebrations, in 1894, of the tercentenary of the Swedish King's birth which were dishearteningly conventional and meaningless. She thinks we are wrong to honor our great men in a mechanical fashion, merely because a certain number of years have elapsed since their birth or their death. It is true, she admits, that in 1894, when we were all "living quiet, comfortable, untroubled lives, it was not possible for us to enter into the feelings of a people who were threatened with spiritual and physical disaster. We could not realize the marvel it had seemed to them when their defender came in the form of a 'Swedish King,' and we could not understand the figure of transcendent glory he was in their eyes, as they kissed

his hands or knelt by the wayside to see him pass." There was therefore no great point to honoring the great hero in 1894.

Obviously, the situation is very different in 1932—a year in which mankind, in doubt and desperation, finds itself leaderless and without hope, as it did when Gustavus Adolphus appeared upon the forlorn scene. This time a keener understanding and appreciation of the real character and contribution of true leadership should permeate the commemoration; also a certain wistfulness may well brood over the popular observance—a spirit of wistfulness which may help create an atmosphere of faith in the appearance of great leaders when needed, and which, more positively still, may help to discover, develop, and demand the type of leadership so sorely needed today.

At their best, and particularly in times of world-wide confusion and distress such as this, anniversary commemorations of the great benefactors of history should be the occasion of heart-searching and reflection on the part of our presumptive leaders. Instead of mouthing banal and indiscriminating eulogies of those long gone, let them make a study of the qualities of leadership exemplified by those whom they would honor. They will generally find such personal factors as these: the strength of a deep conviction, a rugged purpose, a definite sense of direction; unfaltering loyalty to a great cause; unwavering courage in the face of opposition; a capacity for hard work and a readiness for rigorous self-discipline; unfeigned devotion to the common good; hospitality to new ideas, combined with some gift of prophetic discernment; and in all and beneath all, a sturdiness of heart and an

integrity of soul. Is it because the world has become bankrupt of such qualities that it is just now so nearly bereft of capable leadership?

Three hundred years after Lutzen, humanity faces just as serious though very different problems, which must be met in a very different manner. Mankind is now beleaguered by the imperial forces of materialism and economic autocracy and by the league of nationalistic and racial rivalries. Impotent now the man on horseback, who has made confusion worse confounded. However, we need the same deep-seated devotion, the same flaming spirit, the same chivalrous courage, that marked the gallant career of Sweden's hero king.

"God send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of Christ
In every tho't and word and deed.

"God send us men alert and quick
His lofty precepts to translate,
Until the laws of Christ become
The laws and habits of the state.

"God send us men of steadfast will,
Patient, courageous, strong and true
With vision clear and mind equipped,
His will to learn, his work to do.

"God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the state."

The World's Fixed Center

BY FRANK W. DELL

Enlargement of a devotional message given at the recent sessions of the
Executive Committee of the Five Years Meeting

*"Jesus Christ the same, yesterday, today and forever."
(Hebrews 13:8.)*

IF there is one thing that a world in the throes of an upheaval due to rapid change in scientific thought and social outlook needs more than anything else, it is a fixed center around which it may turn. Change without fixity comes from nowhere; it leads nowhere. Its processes are always chaotic and revolutionary. To me the stellar universe, with its mobile planetary systems, its far-away constellations constantly moving through space, seems less likely to get out of hand because of the Pole Star which ever makes it possible to discover physical direction through changeless constancy.

It is the same in the realm of spiritual values. There must always be an eternal flow, but there must also be an eternal fountain. The flow in Time must ever find its source in an Eternal Stream. The water of life of which one generation after another slakes its spiritual thirst must always proceed from that "pure river of water of life, proceeding out of the throne of God and of the Lamb." The cup out of which each generation drinks may be different but the water must be the same. In other words, the cry of the human soul is for divine consistency and divine adaptability. The God of today must be

the very God of yesterday, the very God of tomorrow. In this respect the present must constitute a real link in the eternal chain. And this link must be forged out of the same eternal substance. Otherwise the chain will break and man in Time will find himself out of touch with the God of Eternity. The divine adaptability will, however, make it possible for every succeeding generation to hear the truth, as on the day of Pentecost, in its own tongue and language.

The thought that we are trying to express is nowhere stated more beautifully than in Hebrews 13:8. "Jesus Christ, the same yesterday, today, and forever." Relative to God, Jesus Christ is always consistent, always the same. Relative to man, he is always adaptable, always making this eternal consistency available, always offering man in a world of temporal change, the age-long water of life in a cup suited to his own particular need and to that of the generation in which he lives.

To review the ministry of our Lord Jesus Christ from this standpoint is most illuminating. According to his own testimony: "I proceeded forth and came from God—I came down from heaven—He that sent me is with me—I came from above—I leave the world and go unto the Father—and now I come to thee—and now, O Father, glorify thou me with

thine own self, with the glory which I had with thee before the world was." Here we have the changeless consistency of God as made known to men through the person of Jesus Christ.

But no less clear are the words of Jesus relative to the divine adaptability: "I am the bread of life—If any man thirst let him come unto me and drink—I am the light of the world—I am the good shepherd—I lay down my life for the sheep." In every age, he constitutes the divine approach to every man. He is never out of date, never out of harmony with the times. He is always God, always man, always capable in the midst of changes in scientific thought and the social order, of bringing God the Father into saving contact with the restless spirits and souls of men.

What, then, is the message of the divine consistency and adaptability to the present generation? Simply this: that instead of putting an interrogation mark opposite the Person and Message of Jesus, he must ever be presented by the Church to sinful humanity as very God and very man. Any effort to satisfy man's demand for an adaptable Gospel by ringing the changes on his person or the essential message which he proclaimed, is not only doomed to failure but will result in great damage to mankind. Indeed it is not quite clear to my own mind that such damage has not been already wrought. It is easy for the modern exponent of Christianity in his boastful haste to be considered strictly scientific, to reduce the Deity of Christ to a human level, but he cannot by the mere elimination of the Virgin Birth and the miracles in the ministry of Jesus, bring an eternal God into saving contact with the present sinner. It is likewise easy for those who deprecate this point of view to engage in controversial discussion to uphold the honor of Jesus as God's very Son. But unless by means of personal victory over sin, and self-denying sacrificial service in the interest of an oppressed humanity, laboring under the injustice of a present social order, they themselves are willing to prove that this very God is also very Man, their Gospel message will have a far-off and unattractive sound to men and women who desire a working philosophy of life backed up by deeds as well as words.

What application, if any, does what has been said have for the Society of Friends or the Quaker Church as we pass from the first to the second generation of twentieth century Quaker history? Is there any basis upon which we may look forward to a program of Quaker unity in which all those who bear the name of Friend may work harmoniously and cooperatively together?

In this connection let it first be said, there must be no change in the Quaker conception of Christ's Person. He must ever be, "Our Lord Jesus Christ who gave Himself for our sins, that He might deliver us out of this present evil world according to the will of our God and Father." There can be no response to rationalistic demand which would make him less than very God. Neither must there be any response to that attitude which would limit our defense of his Person to verbal orthodoxy. As Christ the Anointed Son of God, and as Jesus, the One who bore that dear human name, he must be presented as Lord and Master of personal living and all that constitutes a Christian attitude in the midst of the unsolved complexity and problematic perplexity of our twentieth century Social Order. When the world sees that in the Quaker Church, Jesus Christ, with no lessening either of his essential Deity or Humanity is really the Master of men, a new era of spiritual evangelism and sacrificial social service will have been ushered in. In this way, and in no other, will it be possible for Quakerism to be true concerning the Divine consistency in Jesus Christ, in its message to men.

What a safeguard in such an attitude we ought to find from twentieth century rationalistic pressure! The fact of sin, the necessity for redemption, the atonement, the possibility of regeneration and sanctification, would still appear as cardi-

nal Gospel truths to be declared to sinful men. If I may be allowed to say so, it is on this account that I personally have been led to reject the evolutionary hypothesis as in my opinion, out of harmony with the divine consistency. I have found it impossible to accept a human theory which continually jeopardizes a personalistic conception of God, which tends to treat sin as an incident in human progress and has in it the possibility at least of regarding the Person of Jesus as the climax of the evolutionary product.

In what respects, then, may the adaptability of God in the Person of Jesus be now made known to men through the Society of Friends? Certainly not, as we have already said, by any change in our essential message, but rather in our liberality in the methods or channels by means of which that message may be proclaimed. It is in our methods of worship, our forms of organization, our ways of doing things, our variety of service, that the divine adaptability must be made known. There is therefore no necessity for differences of opinion as to singing or silence, as to the pastoral or the non-pastoral system, as to one method of evangelism or another, to keep groups of Quakers apart. One in our attitude toward the essential Deity and Humanity of our Lord, one in the message we proclaim concerning him, we can afford to be generous to each other in the latitude allowed as to the methods we adopt. But let us all beware lest we become so set in our methods that we thereby exclude other true followers of the Lord Jesus Christ from our fellowship. As long as we are convinced that the water of life which we ourselves drink, and which we offer to a perishing and thirsty world, is that which proceeds out of the Throne of God and of the Lamb, what difference does it make as to the kind of cup we use? Neither the pastoral nor non-pastoral cup, neither the cup of silence nor that of singing, neither the cup of evangelism nor that of social service, has power to satisfy the spiritual thirst of humanity unless it really contains the water of life. What we now offer to all men everywhere in the name of Jesus Christ, may be offered in a variety of ways, but it must really constitute what the psalmist calls "the cup of salvation."

How wonderfully all this is summed up by the poet Tennyson when he says: "The old order changeth, yielding place to new, and God fulfils himself in many ways." Jesus Christ is the same yesterday, today, and forever. The pressing need of the Social Order can only be met as this changeless eternal One rules and reigns in the Church. He constitutes the eternal fulfillment of the Government and Grace of God. In him dwelt all the fulness of the godhead bodily. To limit our conception of his Person is to limit the supply of divine life and power made available for human need through him. To become set and fixed in human ways of doing things is to limit our capacity as channels through which the water of life may now be poured out in copious measure to meet the needs of man. A new era in the history of the human race will necessarily begin when the very same God made known to men through the eternal consistency and adaptability of Jesus Christ is again permitted to fulfill himself, his very same Self, in many human forms and through many varied human ways. May God grant that the Society of Friends may be a faithful pioneer in such a movement.

Whittier, California.

It is the "where I am" that makes heaven. The life after death might become through its very endlessness a burden to our spirits, if it were not to be filled with the infinite variety and freshness of God's love. Some have shrunk from its very infinitude, because they have not realized what God's love can make of it. Human love helps us to understand this. When we have come to love any one with all our power of affection, then there is no monotony or weariness in the days and hours we spend with them.—MALTBY BABCOCK.

A Few Mining Camp Sketches

BY WILFRED V. JONES

HERE in the coal mining section is an abandoned village. It used to have a name, now it is called a "patch." The mine has been closed for years. One sees three rows of empty, weather beaten, decaying houses which have been robbed of windows and door frames. Seven houses stand in each row, with but one occupied. A woman and her children have no place to go. Skeleton houses arouse no sense of pity, but they are a stark reminder of a pitifully broken down situation which beggars words for a description.

Sketching a picture of the startling conditions in coal fields taxes the imagination. The home folks in these communities, one must remember, however, are not primarily responsible for the present deplorable situation. These people still have pride in their home sections, so that names and places are omitted in what follows.

* * *

Imagine town L..... off the main highway, without farm lands, without even garden tools, the mine closed for over a year, the bank closed. Helplessness seems to have settled over the town like a breath of bad air. The people have almost given up. One group of idle men on the street corner remark that although they live over some of the finest coal in the country they suffer during the winter from lack of warmth in their homes. The writer is here to organize the feeding of children in their school. The pathetic meeting of mothers in the school house will never be forgotten. As the writer speaks on, explaining carefully and simply how feeding of the children is to be inaugurated and carried on, and how we are asking them to contribute their services in cooking, a gleam of understanding seems to reach them and suddenly there are a dozen women with tears rolling down their cheeks, weeping from the mere helplessness and joy in the relief which is coming for their children. The speaker has only one alternative—a complete loss for words. If one is allowed to say so, all the books on public speaking giving directions on how to meet the "unexpected situation" had failed to include speaking to a group of crying women.

* * *

Picture the town of P..... Six years ago this town boomed with three good coal mines. One year later one of the mines shut down. Three years ago another mine closed. The town began to break apart. During the last year the last and third mine ceased operations and during the last two and a half years

worked only 90 days. None of the mines have reopened. The population has fallen off from 4,000 to a remnant of 700, who because of their families, could not pack up and get away. The town bank closed over a year ago and no dividends have been paid.

* * *

Take the town of B..... The mine has been down for more than a year. Most of the people have remained and heaven only knows how they have eked out an existence. There are two rows of company houses of poor construction. The company store closed long ago and then the electric current was shut off. Only the moon and stars remain to guide one's footsteps. The dismantled mine stands guard at the edge of town, a tattered, rotting edifice, non-operating for years, as a sentinel looking down on the decaying community, which must starve, or look to the outside for bread.

* * *

What has been the immediate cause of all this desolation? Why should honest workers be humiliated in this human trap of none of their own making? People in these counties have suffered blow upon blow. Mines have failed, banks have failed, businesses have failed and closed. Only here and there have small town shops clung tenaciously to a credit business in order to keep open. Good times must come back, they say, but it is like the mirage on a desert. One town of 9,000 population displays to him who cares to drive down Main Street, 40 empty modern business establishments. What precipitated the chaos? First, their only industry, coal mining, began to roll down hill. In County A, their total tons of coal mined per year fell from 15,700,000 in 1926 to 9,500,000 in 1931. The maximum number employed fell from a maximum of 15,234 in 1927 to 7,779 in 1932. In County B, the total tons mined per year fell from 8,100,000 in 1926 to 2,000,000 in 1931. What a sorry shrinkage! The maximum number employed in mines fell from 9,155 in 1926 to 1,458 in 1932.

Disaster was piled on injury when the coal industry started cracking in so many places, for banks which depended on the industry for their life blood began to close their doors to all. The writer made a small survey of money tied up in closed banks in these counties. The story in brief is this. In County A, ten banks closed leaving only one open in the county. The unemployed now lost their savings and began joining bread lines—and these became mobs. In County B, fourteen banks failed within two years,

with millions of savings tied up in them. A man who had \$3,000 saved when the bank closed in P..... later had his children eating in the school lunch room, established by the American Friends Service Committee.

* * *

This is the picture presented in bold outline, when child feeding begins in these counties. Small tots, totally innocent and not comprehending why there is no longer any food in the house, cry at noon-time because there is nothing to eat and sob, "I don't want to go back to school. I'm hungry." Children come to school with one or two turnips or a handful of dried beans for lunch; some munch on a dried bun, children in the same home are known to take daily turns in eating lunch at home. Pale, listless and underweight these youngsters present a pitiful condition. To be absolutely correct, however, we find that not all the children are pale. When visiting a colored school for the first time, the colored teacher remarks when we request to look into the class room, "I guess these children won't be as pale as those in the other schools!"

* * *

Lunch rooms are established right in a vacant room in the school house. The mothers of the children alternate in coming the five school days a week to cook the warm noon-day lunch. Soon the improvement is astonishing. Everywhere we go we hear how much better the children are learning. A group of 100 children in one lunch room gain 225 pounds in one week. During the first few days of the lunches most of the children have difficulty in drinking their full pint of milk, their stomachs have shrunk so, but at the end of the week they beg for more. As winter wears on some have nothing to eat over week-ends. Appetites increase enormously on Mondays. One little tot, incredible as it may sound, eats three pints of soup and seven or eight slices of bread at one sitting. We hear of one little girl that stumbled and fainted on the first day, and who now is always the first one running in. The mayor of one small town came in early and built the fire in the stove for the cooks. Promptly he is appointed janitor! When we asked the children of D..... to bring a bowl and spoon on the first day little did we realize they had none to spare. They dismissed school one day and the 57 of them marched to nearby C..... and begged from house to house for their bowls. Several days later the mayor of C..... called to say, on behalf of his town, how wonderful it was for these children to arrange in this way for dishes, and that the town was surely proud to help a little in this way. All of which we had known nothing about.

Dividends on Friendliness

A Significant Incident in China

Peculiar conditions cropped up in some localities. The unemployed of outlying mining camps in one county deserted their homes and flooded the county seat. They imagined that in numbers there was safety from starvation, but encountered only loneliness and the coldness of a larger town. This was a serious situation. Feeding these children, some three hundred in number, was imperative immediately. A meeting of representatives of all six churches in town was called. A community house was given over to making a lunch room. Each church was to furnish the cooks for one week at a time. The services of a small broadcasting station was secured and a carefully worded notice was broadcasted. Next day they solicited cooking equipment for the kitchen, all being donated. Soon the feeding of the hundreds of youngsters in this place captured the imagination of the town. One of the ministers suddenly let everyone know that his grandfather was a Quaker. The chairman of the ladies' committee did some research on her ancestry and remarked one day that her ancestors had come over to Pennsylvania shortly after William Penn had settled in the same county where Philadelphia is located. The enthusiasm and devotion generated in the midst of this business center was only equalled by the sight of these hungry children congregating hundreds strong every noon of school days and given a chance to study and grow on a fairly full stomach.

* * *

In considering child feeding one must say that the traditionally normal family of five is scarcely ever found in coal camps. Babies do not seem to respect depressions. Families of eight, ten and fourteen are common. Some of the saddest effects accompanying the shut-down of mines are the destitute mothers, especially expectant mothers and those nursing small babies. In these cases milk is placed in the home of the mother. In each camp some interested and capable woman takes the responsibility. A little notice would come to us from them which we would follow up, placing milk in the home if home resources were exhausted. Almost without exception we also had to clothe the baby and supply bed clothing. A tender fascination and real joy accompanied this work. Mothers and entire communities joined in thanking Quakers for making this possible. At one time we were speaking to the wife of a school principal of the town of L....., a conscientious lady, but withal rather unfamiliar with the use of uncommon words, when she remarked with heartfelt emotion, and no doubt a great deal of truth, "These unexpectant mothers surely do appreciate what you are doing for them."

IT was in the spring of 1932. The tributaries of the Pearl River in South China were on their annual rampage. Rice fields and garden plots were flooded. Villages and markets were half submerged and boats plied up and down through narrow city streets.

At Ko Meng City some two days journey from Canton, Miss Elizabeth Clarke of England, my associate, was living with me upstairs over our chapel. We literally waded to the girls' school each day.

A letter came from headquarters, summoning us at once to Canton on important business and for a missionary conference. The call was imperative.

That very day the river boats ceased their daily scheduled trips, owing to the prevalence of robber bands in that district and the frequency of raids. The only remaining route to Canton was a twenty-five mile journey northward to the city of Shiu Hing, and travel by steamer from there to Canton.

A group of six of us started overland, including the Chinese teacher of our school for girls, a crippled orphan child, our Bible woman, a native Christian man to superintend the baggage, Miss Clarke and myself. The crippled child enjoyed the luxury of a sedan chair, the rest of us walked, wading through rice fields for the first six miles. Reaching a canal, we hired a sampan, and were furthered on our way by a swarthy boatman. But his boat went only as far as the great dam across the river which hoarded the water for future irrigation purposes. There he left us on the shore and returned to the village whence he came. For some time we stood waiting for a boat to come in sight. We felt as completely stranded as Robinson Crusoe. Finally a watery-eyed, emaciated specimen of humanity rowed toward us from out of the vast expanse of flood waters to the north. Every line in face and figure proclaimed him an opium addict. Unwilling as we were to trust him, there seemed to be no other means of journeying farther. So we entered his boat, after a brief time spent in "talking price" (an inevitable necessity in China) and were off again. Alas his boat leaked alarmingly, and in spite of our combined efforts at bailing the water out with tin pails, more than once we almost sank beneath the waves. More and more slowly rowed the weak and opium sodden boatman; more and more urgently we pleaded with him to row quickly to Shiu Hing.

Never have I seen a more exquisite sunset than the gold and crimson glory

of the setting sun that evening, as the flood waters caught and reflected every radiant beam. But the knowledge of a dark night soon to follow in its footsteps, kept me from rejoicing in its beauty as I otherwise should have done.

Just as the dusky shadows gathering, softened the outlines of bamboo clumps and distant mountains, we reached the little village of Sha Tau across the river from Shiu Hing. The villagers gathered around us.

"We must cross to Shiu Hing tonight," we told them. "You cannot," they chorused, "The city has been raided today by enemy soldiers, the gates blown up with dynamite and many homes destroyed by fire. The river is being patrolled, and orders have been given to shoot anyone attempting to cross the river tonight."

"Then we will have to find hotel accommodations here for tonight," we told them. A laugh greeted this statement. "We have no hotel here," they said. "Is there some home which would provide lodging in return for suitable remuneration?" we asked. "None at all," was the reply. At this juncture, a drunken boatman staggered toward us and with a lurch toward his flatboat, mumbled, "you may have the use of that craft tonight for three dollars." "We never do business with intoxicated men," we told him, and he retired discomfited, while the crowd laughed again.

In the meantime our baggage had been transferred to the docks, and we had surrounded it to keep it from being stolen under cover of darkness. Not knowing what to do, and feeling very lonely and friendless besides being almost overcome with fatigue, I lifted my heart in silent prayer to God for direction and help. In the silence, I became aware that among the jostling crowd was one man whom everyone seemed to venerate—evidently the head of the village and father or patriarch of the clan. Advancing toward this man, I made my very best Chinese bow and addressed him, "Honorable father, I am an American. Years ago in America, I knew many of your people. They went to America, some for an education, some to earn wealth. I taught the Bible to many of them, and they frequently urged me to come to China, that I might tell the good news to their countrymen. I have come as they urged me. I have come, not to earn wealth or to secure an education, but to bring the gospel message of God's love. And now, honorable father, I am a stranger in your village. My friends and I are weary and hungry and without a place to rest

our heads. Will you extend to us the courtesy of providing for our needs?"

The aged man came closer, and looked earnestly at me through the gloom. "An American!" he ejaculated. "You say you are an American! Why, the Americans are our friends. They have always been kind to us. Following the Boxer uprising, they returned a portion of the indemnity money to us, for the education of our young men. Certainly we love the Americans. And you say you have come to preach Christ to us? Yes, we have room for you, and will provide for your needs."

He turned to the crowd, and gave a sharp word of command. Our baggage was borne on strong shoulders to a large new building close at hand, and we were invited to follow. Curtains were quickly stretched, dividing the house into rooms, and beds were set up. Basins of hot water were brought to us, for hands, face, and feet. A table was brought in, and a steaming supper placed before us. Even the treasured silver water-pipe was tendered us, and though we declined to smoke it, yet we appreciated the courtesy. When our hunger had been appeased and we were somewhat rested, a delegation came to ask us if we would please "preach Jesus" to them. We invited them to come and hear, and you may be sure the whole village responded, men, women and children. They listened spell bound while we sang sacred songs, read the Bible and talked, one after another. "Please tell us more," they pleaded. "It is very wonderful. Please tell it again."

At last I said, "It is very late, dear friends, and you must be very weary, as we are also. Perhaps we may come back some other time, and tell you more. May we excuse ourselves, and retire now?"

With a kindly, though somewhat reluctant goodnight, the crowd melted away, and we all went to our rooms to sleep the dreamless sleep of exhaustion.

The next morning we awaked to find the sun shining, and a servant brought hot water. "Breakfast will soon be ready," we were told, "and after that a boat will take you out to mid-stream, where you may board the Canton steamer."

A delicious breakfast having been served, and everything packed ready to start, I approached the kindly host and said, "Your hospitality has been appreciated more than we can say. We want to pay liberally for the splendid supper and breakfast, and the comfortable night's lodging."

"If it is not asking too much," he replied with a bow, "the total charge will be a dollar." Not a dollar each, but one dollar for the entire group of six, and a Canton dollar is worth about twenty-five or thirty cents of American money,

averaging about five cents per guest. Nor would he accept more. It was an overture of friendliness toward the American, whose country had shown kindness to China in the day of China's need,—a kindness never forgotten, and not wanting in appreciation.

Isn't our Friendly philosophy of life the way that pays, after all? Isn't love the greatest thing in the world? "A man that hath friends must show himself friendly." Yea verily, not men only, but nations also.

BESSIE FRANC BROWN.

North Loup, Nebraska.

VISIT WHITTIER-LAND

For a number of years a few Friends have dreamed of a place in the Merrimac Valley where those who were interested in commemorating the life of Whittier and knowing more about his message could retire for a period of rest to read his poems and his comments on world problems. The dream has come true, for the Whittier-Land Guest Home, entering upon its third season, has already demonstrated its value. Here, one may come into closer contact with some of the places connected with Whittier's life, as his birthplace and the room described in "Snow-bound"; his home in Amesbury and the meetinghouse which he helped to build; his last resting place; the Captain's Well; Lake Attitash; Pow-Wow Hill; Newburyport; Haverhill, Macy House, etc.

Between four and six thousand people visit the Whittier Homestead each year, and a lesser number his home in Amesbury, coming from almost every state in the Union and from foreign countries. This is evidence of appreciation by the general public of the contribution which Whittier has made to the world.

Ruth E. Osborne has made her home on Challis Hill available for paying guests who wish to spend some time in the Merrimac Valley. Wilbur K. Thomas has undertaken to finance the Home during the summer and secure suitable personnel to be in charge. Lydia Forsythe of Media, Pa., and Mary A. Gove of Boston, Mass., will share the responsibilities of hostess. The assistants will also be members of the Society of Friends. The Home is between Haverhill and Amesbury and will be open from July 4 until Labor Day. Eight to fourteen guests can be accommodated at one time, the rates being \$18 to \$24 per week per person, with slightly higher rates by the single meal or by the day. Special rates for young people who wish to come for one night or for one meal.

Reservations should be made as early as possible. Address your application to the Whittier-Land Guest Home, Amesbury, Massachusetts.

CHICAGO MONTHLY MEETING

Frank W. Dell, General Superintendent of California Yearly Meeting, gave a message in the meeting for worship on the last Sunday of April.

On Sunday, May 8, Professor Lawrence Hadley, from Purdue University, was the Suburban Day speaker. He gave strongly spiritual messages in both morning and afternoon meetings.

The following Friday, six Chicago Friends attended a "Dan Poling Pre-Convention Luncheon Rally" which was held in the Hotel LaSalle. At this Rally Dr. Poling told the dramatic story of the nation-wide 258-day tour of the Allied Forces for Prohibition which is soon to come to a close. Despite the present economic stress, well toward a thousand persons eagerly paid \$1.00 a plate to attend the luncheon. The meeting was scheduled to be in the Red Room of the hotel but had to be changed to the Grand Ball room—and even that was filled to capacity. Characteristically enough the daily press apparently took no notice of the luncheon although it has at the same time given front-page columns, and pictures, to the "Women's Organization for Prohibition Reform" and the "Repeal Week" campaign.

ALLEN'S NECK FRIENDS

The Young Friends Association at Allen's Neck, Dartmouth, Mass., held the annual meeting at the meetinghouse, May 6, when Clarence Gifford, secretary-treasurer, gave a favorable report on the varied activities during the past year. The report showed that the Association had donated to local charitable institutions, contributed toward redecorating the parsonage, shingling the meetinghouse, Bible school library, meeting budget, and also bought a quantity of silverware. A committee was appointed to arrange the summer program. Officers appointed for the ensuing year were: President, Marjorie G. Allen; vice-president, Howland Gifford; secretary, Emma Sherratt; treasurer, Wilfred Morrison.

Montclair Hoffman, of Jamaica, was the speaker at the meeting for worship on May 8 and in the evening he spoke on Friends work in Jamaica.

The 118th Semi-annual Convention of the Westport Section of the Fall River District Association was held at the meetinghouse, when Charles T. Gifford presided, and Rev. Henry Arnold, of Fall River, was the speaker.

About a score of W. C. T. U. members gave Georgia Gifford a pleasant surprise at her home in Assonet recently. A social hour was enjoyed, refreshments served, and Jennie Wilbur Gifford presented her a W. C. T. U. pin in recognition of faithful service at Allen's Neck.

THE SPLENDOR WHICH COMES AT SUNSET

BY WILLIAM C. ALLEN

One winter evening in the land-locked harbor of San Juan, Porto Rico, I witnessed a scene that has been indelibly fastened upon my memory. Often have I gazed upon glorious sunsets sweeping across the sky over sea and land in many parts of the world. But this exceeded all. Our ship lay at anchor under the warm, tropical twilight, the slightly rose-tinted atmosphere enveloping the lovely view. There were vague outlines of the ancient Spanish fortress, the quaint old city, the little boats plying to and fro, the soft, dreamy shadows of distant hills and foliage. Over the bow of the ship the sun and clouds, close to the horizon, blazed with reds and golds; their fantastic images danced and played in the witching waters. Above the stern of our vessel hung the full-disked moon. She mounted the skies while the sun declined. From her silvery radiance the soft sheen tossed and spread over the bay. Right amidships the reflections met and joyously intermingled. The vivid strength of the day was departing—the rich beauty of the night was coming on.

As I sit at my desk this sun-bathed Colorado morning I remember the hosts of Jehovah's children—some rejoicing, some sorrowing—who, the world over, are entering the twilight of their lives. Is there not a message for them?

Some of these recognize that the sunset of life is almost upon them, the mists of evening are gathering, the approaching end sometimes seems dull and clouded with loneliness and fears. For years they have confessed Jesus before men. But their one-time strength is weakened, faith in the ultimate graciousness of God is almost ready to fail. They think of the past—of the difficulties they have encountered. What discouragements they have contended with! How youthful ideals have been shattered! What losses have assailed them! What bereavements have torn their heart-strings! What temptations have beset them! But they take courage when they recall the happiness that at times have been their portion. What seasons of holy quietude have refreshed them when, in hours of worship, they have lifted up their thoughts and appeals to God! Can they forget the mercies of Jehovah? Has not divine forgiveness been more than royal in its demonstration when least deserved? Has not the withered daffodil often been followed by the budding rose? Although weariness of soul and body now distress them, is not God's glowing sun still shining behind the typhoon and the fog?

I recently called on a delightful old Christian woman, in her ninety-ninth

year. A short time previously she had met with a distressing accident and lost loved relatives by death. Yet immediately after I sat beside her she exclaimed, "Oh, I am so thankful for all my blessings!" Again, "I am so happy!" While she keenly follows the daily events about her, and often maintains a humorous attitude toward them, her central thought is of the imperishable city. Her sun is declining in brightness, the clouds about her are illumined with the divinely gilded glory of her belated day.

Years ago I was for the last time conversing with one of God's aged servants, a leading manufacturer, whose name for decades has been familiar in the offices and homes of America. During his protracted life he had experienced almost every kind of grief and anxiety that can harass men. He spoke with unfeigned humility of his triumphant faith. Then, with uplifted eyes, as if beholding the stars of hope that were shining into the fading twilight of his years, he said, "If any one has had as much trouble as I have, I have yet to know it; but I can say that out of them all the Lord has delivered me." His sun was descending in splendor, his joy was incorruptible, his peace secure!

So shall it be with those who have walked the earth with Jesus. Will they not with him finally become the inheritors of a glorious Kingdom with the saints in light? As the clear loveliness of the rising moon in San Juan harbor mingled with, and displaced, the ruddy flare of the setting sun, so shall it be with the people of God. But there is this difference: While His children today behold only the transient beauty of His Creation, they are assured that just beyond the border-land there is an enduring and spiritual magnificence awaiting them, their Father's house, the Courts of Light! His eternal radiance shall penetrate and dispel the threatening darkness, disease and pain shall cease, sorrow shall give way to gladness, defeat shall be pursued by victory! The abiding promise of Israel's prophet at the sunset of their lives shall be realized: "The sun no more shall be thy light by day; neither for brightness shall the moon give light unto thee, but Jehovah will be unto thee an everlasting light, and thy God thy glory!"

Denver, Colorado.

HIS WAYS ARE BEST

God's ways are best,
'Tis he this life hath planned;
In him we rest,
Though we cannot understand.
He takes again
The life that he has given—
No toil or pain
Within the gates of Heaven!

RECEIVING POWER TO BECOME SONS

BY GEO. W. BIRD

But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name. (John 1:12.)

It is natural for men to desire power and this has always been true. Primitive man walked, then rode a horse or a donkey and now an auto or an airplane. The normal person likes something hard to do. Give a boy a boy's job and he will rebel but give him a man's job and he will try very hard to do it. We want the thing of power in the material world. This is why the auto is so popular.

God made man and gave him power over the animals and a great many things in nature, but man has largely failed in the conquest of his own life. But the life of Jesus here on earth was one of continuous victory over all that he came in contact with either in nature or in men: Over nature in stilling the storm; over disease in healing the sick; over death in the raising of Lazarus.

The history of men has been a continual attempt to conquer, but to a large degree man has failed. Moses was a successful man but he failed in his own life and missed the promised land. The same is true of nearly all the Old Testament characters. But Jesus ushered in a new age, a new covenant and a new life.

Has the church, however, taken advantage of this as she should? Henry Ford is noted for the elimination of waste in his factories, but the church has not saved the waste so well. Marion Lawrence once said: "Only three children out of five in the United States are in Sunday school and two of these three are lost somewhere between Sunday school age and active church work."

Jesus gave power to become like himself. What we are counts much more than what we do. We often fail in doing because we fail in being all that we should be. Jesus gave power over sin and by that he means over the sin of omission as well as committed sin. Then he gave the power to become Spirit-filled. Perhaps Peter did not look so different on the Day of Pentecost but he was different from what he was fifty days before.

Perhaps few of us will ever go into deep sin but how about the sin of neglect? If we as a nation ever come to a better way of living it will be because the Christian people become more like Christ. God has wonderful things for us if we will only do our part.

Knights town, Ind.

Jesus loved so well that he died for love of his enemies.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

INSTITUTES ON INTERNATIONAL RELATIONS

There will be three Institutes on International Relations this June, one at Haverford (for the third year running), one at Wellesley, and one at Northwestern, near Chicago. Each of these will give place to peace workers the necessary foundation of accurate knowledge concerning international affairs of the moment. The courses treat of the problems of war debts and reparations, of the Manchurian muddle, the entangled economic and political relationships of the United States with the rest of the world, etc. Economic, political, sociological, spiritual phases of the struggle for world peace—all will be presented by experts in the respective fields.

Among the familiar names in the programs of the three Institutes are those of Henry J. Cadbury and Leyton Richards, both of whom will be on the program of Haverford, while the former will also be at Northwestern, and Leyton Richards at Wellesley. They will give courses on the spiritual implications of war and peace. Herbert Fraser, of Swarthmore College, will present the economic facts and tendencies of the day at the Haverford Institute. Rachel Davis DuBois will show, at Haverford and at Wellesley, how she creates international attitudes among her pupils. Tucker F. Smith, of the Committee on Militarism in Education, will give a short course in each of the three institutes. Sidney B. Fay, Harvard University, will give several lectures at Haverford and at Wellesley.

Old Friends among the evening lecturers are Norman Thomas, Bishop Francis J. McConnell, James G. McDonald, of the Foreign Policy Association, and Frederick J. Libby. Among the newcomers this year, who will be at one or more of the Institutes, are Grover Clark, well-known consultant on Far Eastern affairs; Yusuke Tsurumi, lecturer and writer; W. E. Burghardt Du Bois, editor of *The Crisis*; Kirby Page, editor of *The World Tomorrow*; Devere Allen, editor of *The Nation*; President Glenn Frank, of the University of Wisconsin; and finally, Hornell Hart, of Bryn Mawr, who will give his course, "The Sociological Aspects of World Peace," at Wellesley and at Haverford.

More attention than usual is to be given to the important historical facts of the development of the peace move-

ment and the progress of disarmament. The Northwestern Institute will be especially rich in this material and also offers a new and very suggestive course: "The Biological Background of Peace," by Warder Clyde Allee, Professor of Biology in University of Chicago.

Every Institute will give not only ample factual material, but also courses on how to make the greatest possible use of it—courses for teachers, for local workers, and, in the Haverford Institute, for Peace Caravaners and Young People's Institute workers.

People are looking to the Friends for leadership in peace work. There can be no better training for such leadership than that given in these Institutes, with their fundamental information and spiritual emphasis on international affairs. If every Quaker community were to strive to send one or more of its members to the nearest Institute, and would do so, year after year, we should soon find ourselves far more equal to such leadership than is often the case today.

The charge for attendance at the Institutes is surprisingly low—only \$35 for room, board, and tuition for the entire period. (At Northwestern, this does not include breakfast.) The Haverford Institute will be held from June 13 to 25; the Northwestern Institute, at Evanston, Illinois, from June 20 to July 2; and the New England Institute, held at Wellesley, from June 23 to July 2. The schedule will be, in general, the same as in the past: classes in the morning; recreational in the afternoon; lectures (open to the public without charge) in the evening.

For further information, write to American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa., or, for the Wellesley Institute, to the New England Branch of the Committee, 120 Boylston Street, Boston, Mass., The local address for the Mid-West Institute is Room 1011, 105 W. Monroe Street, Chicago, Ill.

A MINER'S BUDGET

The necessity for relief agencies such as the American Friends Service Committee to feed the children of coal miners in the mountain mines has been described in word pictures many times during the past winter. Here are some figures gathered in the fields which, perhaps, show better than words how a miner's wife must consider her budget.

In one mine the man earned \$1.50 a day. If over the past few months the man had worked every day that the mine was running, his income would have averaged \$19.50 per month. The deductions (rent, light, coal, doctor, hospital and burial funds), amount to an irreducible \$13.00 a month. This leaves \$6.50 a month to feed and clothe the family. The average number of children in this camp is five to a family. The average person in the family then has something less than twenty-five cents a week for food. Clothing is left out of the reckoning because they simply are not buying any clothes and have not been for many months.

A case survey of the families in the camp revealed that beans and potatoes were the only things eaten by most families and that lunch was usually a non-existent meal. On this diet it is small wonder that pellagra is prevalent and undernourishment almost the rule. The children, constantly in the open air and with the sun on their half-clad bodies, are much more energetic than one might suppose. Nevertheless, milk is desperately needed if nursing mothers and young children are not to receive permanent injury during these doleful days of coal miner's collapse.

Having spent a third of a million dollars over the winter on child feeding, the American Friends Service Committee of Philadelphia is examining its budget as carefully as does any anxious miner's wife her penniless purse in order to stretch the remaining dollars over the coming summer. The trucks of food which Quaker workers piloted up mountain roads and across mountain creeks all winter have been necessarily supplanted by the milk truck whose precious cargo will give small bodies a better chance in the fight against what is at best an onerous and insecure future.

THE LATEST CRUSADE

Corder Catchpool recently went on a week's speaking-tour in the Rhineland, for the Fellowship of Reconciliation. His colleague was Andre Troome, from near Lille, France. They spoke every night for a week in the meetings averaging several hundred in number. There was no opposition, and always a warm welcome and evident appreciation. An encouraging feature has been the number of young people present; three large meetings were almost entirely composed of youth, and, says Corder Catchpool, "My own experience has been that these have been more accessible and responsive than those gatherings where older people were mainly present. During the Crusade we usually enjoyed the hospitality of the local evangelical pastors, who collected

discussion groups for us at almost every available moment."

"Troome used to take the line of trying to interpret the French mind to Germany, which led him to the conclusion that German and French outlook on the post-war situation and events are so entirely different that there is little hope of understanding on the purely intellectual side. Nothing but a spirit of love will avail to enable the two peoples to live together in peace in spite of their differences."

INTERNATIONAL RELATIONS CONFERENCE

The Annual Conference of the Indiana Council on International Relations was held May 12, 13, and 14 in Indianapolis at the Claypool Hotel. From the start to the finish something of worth was happening.

The three luncheon occasions were utilized for addresses by Professor Andrew W. Cordier of Manchester College, Kirby Page, Editor of the *World Tomorrow* and Dr. Alden G. Alley, Professor of History at Dana College in Newark.

The evening sessions were addressed by Rabbi James G. Heller of Cincinnati, Dr. C. C. Morrison, Editor of the *Christian Century*, and Major General John F. O'Ryan of New York City.

The day sessions were addressed by two outstanding scholars in their respective fields. Dr. Harry D. Gideonse, Professor of Economics at the University of Chicago gave three addresses and conducted one round table discussion. He discussed world situations from the economist's point of view. Dr. Harold M. Vinacke of the University of Cincinnati, gave three addresses and conducted one round table discussion. He dealt principally with the Far Eastern situation and the relation of the United States to it.

Some three hundred registered and all sessions of the Conference were well attended. It was the consensus of opinion of all who spoke of the matter which included many, that the Conference was of a high order and that much good was accomplished.

Dr. A. W. Cordier served as director of the Conference and made a great contribution to its success. David M. Edwards is Executive Secretary of the Indiana Council.

The critic has three functions; to feel beauty when he sees it, and for that he must be an artist; to examine and find whether it is the true beauty, and for that he must be a psychologist; and to discover what significance it holds, and for that he must be a philosopher.

—EDWIN MUIR.

QUARTERLY MEETING AT LOS ANGELES

Pasadena Quarterly Meeting was held in Los Angeles, California, April 23 and 24. When the arrangements were made, special place was given on the program to the young Friends. It was a result of the letter drawn up by the young Friends at Arbolado last August and sent to all the Monthly Meetings.

The meeting opened on Saturday with a song service led by Dr. Bysshe, and was followed by a heart-felt testimonial service. The songs printed on separate sheets had been chosen by one of the young Friends, and among them were, "Are You Washed in the Blood?" — "There is Power in the Blood" — and "Nothing but the Blood." Many of the testimonials were about the power and the preciousness of the blood of Jesus. One young Friend gave testimony that he was thankful that in the Friends Church the blood had neither been taken out of the songs, nor the doctrine, as in some other churches today.

A solo by Naomi Myrick preceded the preaching of the morning. The message, given by Paul Younger, was concerning, "Quaker Youth and Kingdom Building." We must continue, he said, the work that Jesus Christ began, not going back in our creeds and customs to our forefathers, but going all the way back to Jesus Christ, finding our creeds and doctrines, etc., in the word of God.

At luncheon there was a special table for young Friends, and during that hour Homer Sharpless gave a talk on Arbolado, briefly sketching the program for this summer, and telling the older members how they could help in sending the young people in their churches up to camp this year. As a result, in the business session in the afternoon, \$56.65 was raised to send young Friends from this Quarterly Meeting to Arbolado. The Quarterly Meeting has aided the young people for several years now in sending them to camp, and each young person who has been helped appreciates it very much. It serves, also, to make closer relationship between the Quarterly Meeting and its young people.

Four Friends from San Diego attended the meeting on Saturday: Albion Gibson, the pastor; Garland Hanson, Evelyn Hanson, and Mrs. Hanson's mother, Mrs. Green. Albion Gibson led the devotions in the afternoon.

This being the annual meeting, the report of the nominating committee was read and voted on. The new officers are: George Weeks, clerk; Estella Stevenson, reading clerk; and Miriam Myrick, recording clerk. These are the same as last year. A committee with the Christian Endeavor Superintendent as chairman was appointed to distribute the fund for

Arbolado. Among the matters of business, a concern was brought by the Bethel monthly meeting, having to do with a set of queries to be added to the discipline, if found desirable, which every pastor, evangelist, etc., of the Friends Church should give assent to. They were questions relating to doctrinal beliefs. If the Friends Church should accept the queries, which it does stand for but has never put in writing, and not only believe them in their minds, but live them in their daily lives, it would be forever free from the "doctrines of devils" that Paul warns against in the "last days." For it is as we live God's Word that we are kept free from Satan's devices and deceptions, and are made ready for our coming King, Jesus Christ.

OUR YEARLY MEETINGS IN RETROSPECT INDIANA

Quarterly Meeting Conferences have been held in Indiana Yearly Meeting, especially in the rural sections, for the promotion of the work of religious education. The responsibility for these group meetings has been in the hands of the Committee, with Lillian E. Hayes, field worker for the committee, as leader. Lillian Hayes also has charge of the Library and she is quite successful in interesting many people in reading helpful books on many topics of vital import to this great subject.

William J. Sayers, Chairman of the Committee, has charge of the publication of the Penn Literature, at which task he devotes many hours.

Friends are grateful for the Group-Graded Penn Lesson Helps, which are graded for the Primary, Junior, Intermediate and Adult Departments. This series of lesson helps is a distinct improvement over the International Uniform Lessons for all grades, which, until a few years ago, was the only Quarterly Friends had to offer. The *Penn Monthly*, the teachers' journal, contains comments on all the graded lessons.

The Yearly Meeting Committee is thoroughly organized with Children's, Young People's, Adult, Extension and Educational Divisions. "Comradeship With Christ in Christianizing the World" is the fitting slogan for this committee.

Charles E. Hiatt, who was Yearly Meeting Evangelistic Superintendent for several years, has been invited to broaden the scope of territory to include the department of religious education and other phases of the program of the church.

M. MARIE CASSELL.

The evangelist must be teachable, and ever looking for guidance, less confident perhaps of large plans than of next steps. —H. G. WOOD.

MINISTERS AND WORKERS AT RUSSIAVILLE

The Ministers' and Workers' Conference of Western Yearly Meeting met at Russiaville, Indiana, May 3 to 5, with a registered attendance of one hundred and twenty-five. The theme was Fundamentals of Quakerism and all the sessions were marked with strong, spiritual messages. Mary Hiatt presented in a splendid way the views of Friends regarding sin and salvation on the subject, "When Jesus Speaks to our Conditions."

Frank Stafford gave the Conference sermon from the theme, "Listening to God." Those who live on the watch tower as Habakkuk are needed today, perhaps as never before, and look into the clear air above the fog and din of the world.

Chester McKean spoke on the "Call of the Minister" and his spiritual equipment to fulfill that call in bringing the gospel to every creature. Josephine Hockett considered "Individual Freedom in the Hour of Worship" and gave much of practical value in regard to the leading of the Spirit in meetings for worship. The heart must be prepared to enjoy liberty in public worship, and the congregation should create the atmosphere where the minister can say what needs to be said. Richard R. Newby invited attention to "Ministerial Courtesy" showing how human characteristics, personal views of one's own personal rights, an incomplete mental grasp, an imperfect personality, are common causes of discourtesy among ministers.

At the evening session on Wednesday, Dr. Turbeville of the Grace M. E. Church of Kokomo gave an able message from Matt. 9:36, stating the great need of the church today to be a compassion for a lost world.

Austin Osborne gave many helpful thoughts on the "Pastor's Responsibility in Training Leadership in the Local Church." Members should exercise their own gifts and the minister should take an important place on the nominating committee in filling the offices of the church.

The devotional periods were seasons of refreshing in which all felt drawn closer to one another in communion and fellowship. Erna Nixon conducted the Bible Hours and her messages "Making the Bible Live through Hymns, through the First Person Singular, and through the Epistle of Joy," were helpful and inspiring.

The report on resolutions included appreciation for the welcome accorded them by Russiaville Friends, affirmation of the fundamentals of the faith, the immediate importance of standing loyally and unflinchingly by Prohibition and enforcement of the Volstead Law, and the

urge to face the present depression as a challenge to faith in the promises of God and develop an increased interest in the things of the Spirit.

Officers for the coming year were appointed: Frank Stafford, president; Arthur J. Haworth, vice-president; and Reba Chase, secretary-treasurer.

YOUNG FRIENDS

New England Friends, quite undismayed though few,

Will meet in June at Ocean Park in Maine,

Holding the pure ideals high in view
Toward which the centuries were not
lived in vain.

These halls and homes built in self-sacrifice,

Used to promote the bravest, noblest thought

Bid us prolong the holy harmonies
And supplement what worthies well have wrought.

Came educators, laborers Christ-guided,
Free in advancing light of unveiled truth;

Divinely were great schools to us confided,

What is more sacred than aspiring youth.

Conventions, synods launch their floating theses,

Freely they drift to our historic beach,
Send us not out to pick attractive pieces
Thy work O Master needs us all and each.

Thou art our Friend to loving hearts
how near,

Silent, sincere we try to treat thee so,
There is a love which casts out sloth and fear,

This mighty gift we would more deeply know.

This title, "Young Friends," just now
breaking forth

May be the new name in the new white
stone,

Let us not lightly estimate its worth,
It may be well for all to put it on.

Young, active eighty, joyous eighty-nine
Commencement morn! Child thoughts
are put away,

Listen! A voice to all—Arise and Shine,
Mature, equipped, advance and greet the
day!

SAMUEL BUFFUM.

North Berwick, Maine,

May 11, 1932.

Humiliation freely endured in God's service leads to the real exaltation of life.—JAMES MOFFATT.

THIRD EARLHAM INSTITUTE OF POLITY

An institute of polity, devoted to the consideration of the relations of the United States with the Latin American Republics and the Nations of the Orient, for the third consecutive year was held in the Goddard Auditorium at Earlham College, Richmond, May 13 and 14. This Institute is held during the college year in order that the students of the college and others interested may listen to the addresses and participate in the discussions. As in the preceding two years, the Institute was made possible through the generosity of Mr. Chester D. Pugsley, New York lawyer and Peekskill banker, well known for his donations to the furtherance of the development of international law, who has taken a special interest in the establishment of similar institutes not only at a number of American colleges but at the capitals and under the auspices of a number of the leading nations of the world. He was again present this year and presided at some of the sessions.

Dr. James Brown Scott, Secretary of the Carnegie Endowment for International Peace and President of the American Society of International Law, was present again for the third time, and conducted a round table discussion on "Intellectual Co-operation with Latin America." Jesse S. Reeves, Professor of Political Science at the University of Michigan, and Vice-President of the American Society of International Law, opened the discussion. He shared also most helpfully in later discussions especially at the closing session.

The round table on Saturday morning on "The Work of the Legal Adviser of the Department of State in Connection with Latin America and the Orient," was conducted by the Honorable Green H. Hackworth, Legal Adviser of the Department of State.

The evening addresses were heard also by several from Richmond and vicinity. Judge F. K. Nielsen, American Commissioner of the United States and Mexican Claims Commissions, spoke on Latin American Relations, and Dr. Hawking Yen, Chinese Charge d'Affairs at Washington, D. C., on "The Recent Political Development in China." The discussion of the Sino-Japanese situation was of special interest because of recent developments and the address of Dr. Yen was well received. Despite the two serious incidents of last year—the mid-China flood disaster and the Japanese invasion—China would resume her normal course in political development, Dr. Yen said, as soon as such difficulties were removed. With respect to China's foreign relations, considerable progress

(Continued on page 383)



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



GRACE IN THE NEW TESTAMENT

BY JAMES MOFFATT

Ray Long & Richard R. Smith, Inc.,
pp. 410, \$3.00

Those who have learned to appreciate the scholarly work of this author will turn with pleasure to a new book from his pen. This book resembles in method his earlier book on "Love in the New Testament," and is the result of an exhaustive study of the use by New Testament writers of the word "Grace" and brings to the reader the rich significance of that word at various periods in the expression of Christian thought. Underlying the whole study is the personal evangelical conviction of the author and one readily feels that he knows in personal experience the grace of God which he magnifies. He says he has endeavored to remember readers who may have more grace than Greek, but the way he explains the use of the word as translated into other languages inspires confidence in his judgment. "Like the Greek word which it translates, grace means both attractiveness of form or character and also divine favor. But this double meaning has been a drawback as well as an advantage on the whole; it has been responsible for misconceptions in the popular mind."

The opening sections deal with the antecedents of grace in the Old Testament, in Philo, in the mystery religions, and in the religious philosophy of New Testament times. "What carried Christianity beyond the restrictions of a national theism such as Judaism implied, and enabled it to survive the competition of the various international cults, was its instinctive interpretation of grace, and the rich antecedents only serve to bring out the originality of the gospel in this connection." In point of fact, the New Testament shows practically no sign of the primitive Christians having been sensible of the cults as serious rivals of their faith and apparently "the vogue of the cults was not felt by Christians until the second century."

The study passes on to consider Jesus and grace, the New Testament language of grace, Paul on grace—interpreting the Macedonian, middle and later letters, and the relation of grace to conversion, while a final section carries the discussion through the course of the primitive church. While Jesus never speaks of grace, the writers of the gospel have preserved traditions which show how the

truth of grace was implicit in his mission. That the saving initiative is with God, and that no man must think of facing God on the basis of conscious merit, were held together in a religious unity, but "it was not until the genius of the apostle Paul interpreted the mind of Christ that they were expressed in terms of grace as a category which included both. He re-stated them in a dialectic of his own, full of sharp antitheses and daring paradoxes, which are unintelligible or liable to be misunderstood except against the background of contemporary movements in religion." The grace-teaching of Paul is an interpretation of God's new action as revealed in Jesus the one Lord and Savior. While mercy moves to deal with the results of sin, grace moves to deal with the reason of sin. Grace is favor and love to the undeserving. "All is of grace, and grace is for all." "Grace is more than pardon, it is power, the divine power which redeems life and also uses it, rendering a man efficient for service." His powerful statement of Christianity as the religion of grace was "due to his dominant conception of God bestowing undeserved favor and fellowship upon men." He confines his attention to grace as originally manifested in Jesus the Lord and as verified in the experience of Christians who yield to God's gracious love and serve him in the fellowship of the Church. "But it was enough for him as a rule with unflinching seriousness to urge that the source and spring of religious experience lay in the redeeming sacrifice of Christ, and therefore to discourage anything in the shape of human effort that threatened to infringe the supreme value of this divine action which he taught men to comprehend as grace." For Paul the offer of grace was critical and decisive.

A CHALLENGE

Life is a challenge—

Take it so!

When grief engulfs,

Or heart-sick woe,

Then stand not back, but face the strife;

Win for yourself the larger life.

Life is a challenge—

Open gates,

For faith and courage,

God awaits;

He answers all, his strength is sure;

Peace comes to all who will endure.

CATHERINE CABLE.

Central City, Nebraska.

It was the supreme opportunity of life.

The use of the word grace is traced further in the pastoral epistles and later New Testament writings until one feels that every phase of meaning has been quite adequately considered and interpreted. Spiritual insight joins with illuminating literary references and lucid exegesis to make that meaning plain for every Bible student who would know the truth in word and in life. The conclusion is a summing up of the earlier findings that is delightfully satisfying. One has been sitting at the feet of a master of language and literature who has verified in personal experience the truth he would expound regarding grace, the power of God which changes our nature into newness of life, dedicating us to obedience and good service, and one is constrained to join in urging a full surrender to this utterly gracious power which meets the soul in the sacrifice and spirit of Jesus the Lord.

THE NEW TESTAMENT

A New Translation by James Moffatt
together with the Authorized
Version

Ray Long & Richard Smith, Inc.,
Price \$1.00

It was with a sense of elation that I received a copy of the American Revision from my parents some years ago. I had a thoroughly good time making comparisons between that translation and the Authorized Version. We had a man in our town who nearly lost his religion when the American Revision came out. He had long thought that the King James Version was handed down from heaven in its present form. That there could be any other translation of the Bible was utterly foreign to his mind. Since the publication of the American Revision, I have read Weymouth's, Moffatt's and Goodspeed's translations of the New Testament. Each has helped me to a clearer understanding of the text.

There are two values from this parallel edition of the New Testament. The task of comparing the texts of the two translations is rendered easy by the placing of the texts in parallel columns. The book contains a short and valuable treatise on the origins of the New Testament material. He who is looking for a concise and usable statement of how the material making up our present New Testament came into being will be satisfied with Moffatt's forty-three introductory pages. Pastors will find it stimulating to the members of their congregations to read the scripture lesson from Moffatt's translation occasionally. People will listen with relish to his fresh simple words.

B. W. B.

QUAKERDOM • AT • LARGE

Donald Spitler, pastor of the Friends Meeting at Detroit, recently was accorded the recognition of unanimous election as Secretary-Treasurer of the Detroit Pastor's Union for the current year. The Union is the ministerial association of the city, including over one hundred of its leading ministers.

* * *

Mary Wells, daughter of Ellis A. and Clara Maris Wells, of Orland, California, who is a student at the California State Normal College at Chico, has received the unusual recognition of being elected both as President of the Y. W. C. A. and of the Women's Student Association of her college. In this capacity she recently represented her institution at Pacific Coast gatherings, first at Modesto, California, and second at Corvallis, Oregon.

* * *

David M. Edwards, Secretary of the Indiana Council on International Relations, was the speaker on Goodwill Day at a meeting arranged by the Youth Council of Richmond in the Central Methodist Church. His theme was "Youth's Stake in World Peace" and in promoting goodwill among men and nations. His earnest challenge to the young people to think and act in the interests of peace was well received and much appreciated by all present.

* * *

B. Willis and Juanita Beede and their two youthful sons are arranging to remove soon from Richmond to Whittier, California, where they will make their home with the former's father, John Beede, whose wife, Alberta F. Beede, died April 1st. They wish their cooperative friends over the country to know that they plan to continue their magazine subscription business, which they opened last autumn, and after June 15 their address will be Route 1, Box 43, Whittier.

* * *

What queer quirks are found in the development of people's moral and religious standards! *The Friend* (London) announces that Ernest Proctor, an English Friend and artist, has recently been elected Associate of the Royal Academy. In connection with this recognition, the artist made some amusing comments on his ancestry, which were reported in a Yorkshire paper. He relates that one of his ancestors, who had taken definitely to art as a vocation, gave it up because of religious scruples on becoming a Quaker, and "took to the most moral pursuit of brewing." *O tempora! O mores!*

The Friends Historical Association conducted a summer meeting in observance of the two hundredth and fiftieth anniversary of the first arrival of William Penn in America in 1682. It was held at the place of landing in Pennsylvania, now called Chester on Saturday, May 21, in the Friends meetinghouse to which all interested Friends were invited. Short addresses were given on phases of interest in William Penn's life with Charles Francis Jenkins of Philadelphia, presiding. Visits were made to the monument marking the landing place which bears the date, October 28, 1682, and other points of interest under guidance. Supper was served at the meetinghouse in the evening, which house was built in 1829. Caleb Pusey's House, Upland Borough, near Chester, built by him in 1683, is the oldest dwelling in Pennsylvania, in which William Penn was entertained.

* * *

At a recent meeting of representatives of the Provident Mutual Life Insurance Company held at Detroit, what was evidently a very interesting historical paper was read by L. Oscar Moon, in which he both reported and interpreted the history of this Quaker-established company. The General Agency house organ in reporting the meeting said that the paper "convinced the hearers that the Provident has a literature of her own crammed with folklore, legend, romance, and tradition," and that it brought back "old memories grown richer with the years" as "the good old wine of sincerity, honesty, and thrift, growing mellow with the passing of men and time." Perhaps this figure is a little anachronous but its meaning is plain. Albert Linton, of Philadelphia, President of the Provident, was present and evidently made a very favorable impression as an authority on business and insurance problems and inspired renewed confidence in the great organization of which he is the head.

* * *

A picture of the beautiful, new library at the Selly Oak Colleges, Birmingham, England, that was opened formally on April 25, by Mrs. Edward Cadbury, appeared in the *Manchester Guardian* with an interesting account of the famous oriental manuscripts secured by Dr. A. Mingana during visits in recent years to the Near East, and made possible through the generosity of her husband Edward Cadbury. The building will accommodate about forty readers and house about 50,000 books. At a preliminary meeting, in which the Earl of Crawford

made the principal address, fitting tribute was paid to Dr. J. Rendel Harris and Dr. Mingana for what they had so ably done in providing this landmark in the history of the community. The manuscripts, totaling more than 2,000, each bound in book form are in Syriac, Arabic, Ethiopic and Persian texts and will prove of incalculable value in the study and unravelling of the history of the East 1,500 to 2,000 years ago. The Syriac collection is considered the most important as it will throw light on the obscure history of Eastern Christianity during the last two hundred years of its existence. The collection equals the combined collections of the national libraries of Paris and Berlin, and is greater than the combined collections of the Universities of Oxford and Cambridge.

NEWS OF OUR MEETINGS

Bear Creek Quarterly Meeting was held at Bear Creek, near Earlham, Iowa, May 14 and 15, with good attendance both days. Millard Jones gave a good talk Saturday morning on "Our Relation to God." Dinner was served in the basement both days. Saturday night the session was in charge of the young folks when several discussed, "Why I am a Quaker," which proved very interesting. Des Moines Friends gave a play portraying the Cross of Calvary and showing how it helps in our life work. Simon Hester gave a very worthwhile message to a large audience on Sunday morning. In the afternoon a missionary program was given, with missionary readings, a play, and musical numbers by Earlham and Bear Creek Friends. On account of the baccalaureate service at Redfield there was no meeting Sunday evening.

* * *

The ministers' conference of Hesper and Tonganoxie Quarterly Meeting in Kansas Yearly Meeting was held at Tonganoxie, Kansas, May 4, in the home of Clinton L. Nellis. There was a large attendance and all enjoyed the meeting. The plan of a "School of Evangelism" is being followed when various phases of the topic are considered at different sessions. Oren D. Dunlap of Hesper spoke on the passion of Jesus and the great leaders of the ages. They sought out the lost and sacrificed for the church and the spread of Christianity. At the business session in the afternoon officers were chosen: A. J. Bales, president; O. D. Dunlap, vice-president; and Mrs. Huffman, secretary-treasurer. Clinton L. Nellis spoke on the "Fitness of the Worker." To be a successful winner of

souls he needs vision, compassion, prayer, and faith in the word of God. A brief report of the Pastor's Alliance at Haviland was given by A. J. Bales and Grace Thompson which was much appreciated as so few pastors from these two Quarterly Meetings were able to attend.

* * * *

Bishop Moore of the M. E. Church, South, may be the Evangelist at First Friends Church, Los Angeles, California, at the services to be held during the Olympic games, the latter part of July and the first two weeks in August. The five hundred Protestant churches of the city will unite in the effort in charge of the Los Angeles City Church Federation. The sum of fifty-six dollars was raised at Pasadena Quarterly Meeting to aid some young people in the six churches of Friends to attend Arbolado Camp this summer, August 27 to September 3. Virginia White was appointed Christian Endeavor Superintendent for the Quarterly Meeting. The next meeting will be held in the Arbor Vitae church in Inglewood.

* * * *

After six years of pleasant association and fellowship with the Friends meeting at Gray, Indiana, William J. Cleaver and his wife feel that the time has come for a change, and he has offered his resignation as pastor, with no definite plan as yet for the immediate future.

* * * *

One Minneapolis family was represented at meeting on Mothers' Day by four generations: Mrs. Emmeline Mekeel, her daughter Mabel Cahaley and husband, her grandsons George and Donald Cahaley with their wives, and her great grandson Jimmie.

* * * *

Dr. H. L. McCracken of Minneapolis, Minn., is in demand for peace addresses. One interesting occasion at which he recently was the principal speaker was "Best Girl's" night at North High School, where the Hi-Y boys entertained their mothers. The boys very much appreciated his contribution.

* * * *

The Pastoral Committee of the First Friends Church at Newcastle, Indiana was saddened on Wednesday night, May 18 when R. Aaron Napier informed them that he wished to be released as pastor at the close of the church year, August 31. After many expressions of regret a further statement was made by Aaron Napier that he felt he should leave, and the resignation was accepted with much regret. In the ten years he has served as pastor he has been a faithful, tireless worker, not only for the church, but also in all worthy civic enterprises. He has given unselfishly of his service to the poor and unfortunate of our city. He served as president of the Newcastle

George School

Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*
Box 351, George School, Pennsylvania

Ministerial Association five years. He has been an active Rotarian and a member of the Chamber of Commerce. His special line of work in the church has been for the young people and largely as a result of his labors Newcastle meeting has one of the largest groups of organized young people in the Five Years Meeting. Inez Napier, his wife, has been a faithful co-worker and helpmate, always with him in his pastoral duties, a teacher in the Bible school, active in the Missionary Society, the Household Circle and young people's work. She is much loved by the Meeting. Friends regret their going but shall pray that God will bless them in their new field of labor as he has done here.

* * * *

Hemlock (Indiana) Monthly Meeting will celebrate its forty-sixth birthday anniversary, June 5, with a special program and services. There will be a dual celebration of the anniversary of the birthday of the Meeting and of the birthday of "Aunt" Rachel E. Thomas who for so many years was the leader in the work as well as pastor. All former members, pastors, and friends of the meeting and Rachel Thomas will be welcomed for the day. A basket dinner will be served at noon and opportunity for reminiscences by older and former members will be given in the afternoon session.



As I See Religion

By Harry Emerson Fosdick

This new book—Dr. Fosdick's first in five years—offers a sane and interesting argument for the reality of religion in the spiritual life of today. This interpretation is a frank, personal discussion of what the author himself believes.

Price \$2.00

Friends Book and Supply House

101 South Eighth Street
Richmond, Indiana



EARLHAM INSTITUTE

(Continued from page 380)

has been achieved by way of regaining her lost sovereign rights. In treaties lately entered into, care has been taken to avoid unequal stipulations or unilateral obligations.

The first afternoon, a musical program was followed by a reception to the members of the Institute, the faculty and students of the college. Luncheon at noon of the second day was in honor of the speakers of the Institute, and later in the afternoon, Earlham students presented in full costume the first act of the "Pirates of Penzance."

President Wm. C. Dennis has been most enthusiastic over the promotion of these Institutes and their success has been due very largely to his efforts. Much appreciation is felt on the part of the college and its constituency for the advantages accruing from these unusual opportunities.

QUARTERLY MEETING AT SEATTLE

Puget Sound Quarterly Meeting was held at the Friends Memorial Church in Seattle, Washington, May 13 and 14. An unusual number of visitors added greatly to the spiritual life as well as interest of the sessions. These included Isaac and Esther Mason, English Friends returning from forty years of missionary service in China; five Friends from Victoria of British Columbia Quarterly Meeting: Arthur and Lily Hinder, Herbert Dann, and Robert and Emily Rogers; I. Gurney Lee with Wendell and Marjorie Votaw from Tacoma; and Thomas Williams and wife, formerly of Upland, Indiana, but now living with a son who is pastor of the Alki Congregational Church in West Seattle.

The young people of the Seattle meeting presented the pageant, "The Fruits of Peace" on Friday evening. The meeting for worship on Saturday morning was a time of real blessing to all with general participation under the evident leadership of the Holy Spirit. The English and Canadian Friends attended the meeting in Seattle on Sunday morning

WESTTOWN SCHOOL

A Country Boarding School for Boys and Girls Maintained by Philadelphia Yearly Meeting of Friends

Mothers' Day is just over, next to Alumni Day, the biggest event of the spring. There were sports to watch in the afternoon: tennis with the Haverford J. V.'s, interclass track events, an archery contest of the Robin Hood band. Friendly groups, gathered on the South lawn, ate delicious basket suppers, supplied by generous mothers for students and faculty. In the gymnasium, hobby exhibits were proudly displayed, leisure time products of the year: photographs and radio, cedar chests and white mice, books bound in leather, metal work and stamps. These only begin to tell the tale. The evening program told more, with glimpses of dramatics, club activities, music by the Glee Clubs. In dozens of ways Westtown pupils have been learning to use their leisure time. Isn't that just as important as college preparation?

Alumni Day is on the 28th

For catalog and information, address—

JAMES F. WALKER, PRINCIPAL, WESTTOWN, PA.

and the Christian Endeavor in the afternoon. In the evening in company with several of the Seattle members they visited the meeting at Everett.

Isaac and Esther Mason plan to visit meetings in Canada and the United States during the remainder of the spring and summer months. Their presence and ministry were a great blessing to the young as well as the older Friends of Puget Sound Quarterly Meeting.

TO "A YOUTH OF TODAY"

Will you please disclose to us your identity. It is against our policy to publish articles, however good, without knowing who wrote them.

THE EDITOR.

MARRIAGES

BOWLES-THOMAS—At Nanking, China, on February 6, 1932, Elizabeth Jane Thomas, daughter of Wilbur K. and Elizabeth F. Thomas of Lansdowne, Pa. and Gordon Townsend Bowles, son of Gilbert and Minnie P. Bowles of Tokyo, Japan.

DEATHS

DRAPER—At Kokomo, Indiana, April 14, 1932, Dolia, daughter of Oliver and Delitha Hadley, and wife of F. P. Draper, who with their two sons, Donald and Kenneth, survives her. Although an invalid for many years, she was one of the most enthusiastic and helpful members of Union Street Meeting.

HOLLOWELL—At the home of her sister, Mary McCoy, Kokomo, Indiana, April 21, 1932, Barbara Anna Hollowell, widow of Charles P. Hollowell, in her eighty-fifth year. She was the oldest member in Union Street Friends Meeting.

LAWRENCE—At a hospital in Fresno, California, April 16, 1932, Eva Lawrence, daughter of Lemuel and Mary Pemberton, aged seventy-three years. Born near Jonesboro, Indiana, she came with her parents to Tonganoxie, Kansas, and in 1881 was married to Alvin Law-

rence. They lived at Spring River and moved in 1910 to League City, Texas. After the death of her husband in 1926 she has lived with her children. A birth-right member of Friends, she lived a consistent, Christian life and was an elder in League City monthly meeting. Three sons and one daughter survive her: Walter S. of Kemah, Texas; Cyrus E. and Chester A. of Vista, Calif.; and Ethel M. Roe of Selma, Calif.; also a sister and a brother, fourteen grandchildren and four great grandchildren. Funeral services at League City were in charge of Elmer Lawrence and Orville Hollingsworth.

STARLIT LODGE

Starlit Lodge, in the Poconos, opens for the season on May 28, and offers special rates for the Decoration Day week-end (May 28-30.)

Folder and rate card for the season sent on application. Address: Franklin Packer, Starlit Lodge, Cresco, Pa.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published weekly by

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a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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